

THE CALEDONIAN.

BY A. G. CHADWICK.

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TERMS.—The CALEDONIAN will be published weekly at \$2.00 per annum, or at \$1.50 if paid in advance. If payment is made within six months from the time of subscribing it will be considered as advance pay. No paper will be discontinued until all arrears are paid, except at the option of the publisher.

Advertisements will be inserted for the customary prices. Persons are requested to state the number of weeks they wish their advertisements published, otherwise they will be inserted till forbidden and charged accordingly.

Laws of Vermont.

13.—An Act relating to the State House.
It is hereby enacted by the General Assembly of the State of Vermont, That the Representatives' Hall and Senate Chamber shall, in no case, be used or occupied for any other purposes than that of legislation, and business immediately connected therewith.

Approved by the Governor Oct. 25, 1837.
C. L. KNAPP, Secretary of State.

14.—An Act, in addition to an Act entitled "an act regulating town meetings and the choice and duty of town officers."
It is hereby enacted by the General Assembly of the State of Vermont, That the first section of an act entitled "an act regulating town meetings and the choice and duty of town officers," passed February twenty eighth, 1797, shall not be so construed as to admit any person to vote in town meetings, except such person's list shall have been taken in such town the preceding year.

Provided, That any person who shall be exempt from taxation in consequence of having arrived at the age of sixty years, shall be entitled to the privileges he now has by virtue of the first section of the act aforesaid.

Approved by the Governor Oct. 26, 1837.
C. L. KNAPP, Secretary of State.

15.—An Act to settle the boundary line between the towns of Elnore and Worcester.
It is hereby enacted by the General Assembly of the State of Vermont, That the Surveyor General of this State be, and he hereby is, authorized and directed to make an accurate survey of the boundary line between the towns of Elnore and Worcester, and the same distinctly mark out with proper metes and bounds, and cause a copy of said survey to be recorded in the town clerk's office in each of said towns,—one half of the expense of such survey to be paid by the town of Elnore and the other half by the town of Worcester.

Approved by the Governor, Oct. 30, 1837.
C. L. KNAPP, Secretary of State.

16.—An Act, to regulate the inspection of provisions intended to be exported from this State.
It is hereby enacted by the General Assembly of the State of Vermont as follows:

SECTION 1. All beef, which the Inspector General or his deputies shall, on examination, find to have been killed at a proper age, and to be fat, and otherwise good and merchantable, shall be divided into five different sorts, for packing into tierces, barrels, or half-barrels, to be denominated and branded, respectively, *Mess, Navy Mess, Number One, Prime, and Cargo*. *Mess* beef shall consist of the chief pieces of oxen or steers, well fatted and weighing six hundred pounds and upwards; the shin, shoulder, clod, and not less than eight pounds of the neck, shall be taken from each fore-quarter, and the legs and leg rand from the hind-quarters; and each tierce, barrel and half-barrel containing beef of this description shall be branded on one of the heads, *Mess Beef*. *Navy mess* beef shall consist of the choice pieces of oxen, steers, cows, and heifers, weighing four hundred pounds or more, and to average five hundred and fifty pounds; the shin, shoulder, clod and neck, shall be taken from the fore-quarters, and the legs and leg rand from the hind-quarters, the beef to be cut into pieces of as nearly eight pounds each, as possible, and branded *Navy Mess*. *Number One* beef shall consist of choice pieces of oxen, steers, cows, and heifers, not under four hundred pounds weight, and to average five hundred and twenty pounds weight, without any shanks, and with not more than six pounds of the neck of each fore-quarter. On one head of each tierce, barrel, or half-barrel, containing beef of this description, shall be branded *Number One*. *Prime* beef shall consist of fat cat cattle of all descriptions not before mentioned (bulls excepted) with not more than half a neck and two shanks, and without any hocks; each tierce, barrel and half-barrel of this description shall be branded *Prime*. *Cargo* beef shall consist of those pieces of beef which are excluded from *Mess*, *Navy mess*, *Number One* and *Prime*, above mentioned, (not including hearts nor cheek pieces), and shall be packed and inspected by the Inspector-General, or his deputies, in the same manner as No. 1, or *Prime*, and shall be branded *Cargo*; first taking from said pieces excluded as aforesaid, namely, from the end of the neck, not less than four pounds, nor more than six pounds, and from the shank and shin of each quarter not less than four pounds nor more than eight pounds, which pieces thus taken off shall not be exported from this State.

Sec. 2. Any law inconsistent with the provisions of this act is hereby repealed.

Sec. 3. This act shall take effect and be in force from and after its passage.

Approved by the Governor Oct. 30, 1837.
C. L. KNAPP, Secretary of State.

17.—An Act relating to Pedlars.

It is hereby enacted by the General Assembly of the State of Vermont, That an act entitled "an act in addition to and amendment of 'an act entitled an act laying duties on licenses to hawkers and pedlars,'" passed November seventh, one thousand eight hundred thirty three, shall not be so construed as to require any resident citizen of this State to procure a license for peddling American manufactured goods of any kind.

Approved by the Governor Oct. 28, 1837.
C. L. KNAPP, Secretary of State.

18.—An Act repealing an act entitled "an act to preserve fish in Willoughby Lake."
It is hereby enacted by the General Assembly of the State of Vermont, That the act entitled "an act to preserve fish in Willoughby Lake," passed the second day of November, one thousand eight hundred and thirty-five, be, and the same is hereby repealed.

Approved by the Governor Oct. 27, 1837.
C. L. KNAPP, Secretary of State.

19.—An act repealing an act therein mentioned.
It is hereby enacted by the General Assembly of the State of Vermont, That an act passed November sixth, one thousand eight hundred and thirty four, entitled "an act to preserve fish in Berlin pond," be, and the same hereby is repealed.

Approved by the Governor Oct. 27, 1837.
C. L. KNAPP, Secretary of State.

20.—An act to repeal an act therein mentioned.
It is hereby enacted by the General Assembly of the State of Vermont, That an act entitled "an act to preserve fish in the waters of the town of Williamstown, county of Orange," passed November tenth, one thousand eight hundred and thirty five, be, and the same is hereby repealed.

Approved by the Governor, Oct. 27, 1837.
C. L. KNAPP, Secretary of State.

21.—An Act establishing the Flag of this State.
SECTION 1. It is hereby enacted by the General Assembly of the State of Vermont, That from and after the passing of this act, the flag of this State be thirteen stripes, alternate red and white; that the Union be one large star, white, in a blue field, with the coat of arms of the State of Vermont therein.

Sec. 2. It is hereby further enacted, That the act entitled "an act establishing the flag of the militia of this State," passed October thirty first, eighteen hundred and three, be, and the same is hereby repealed.

Approved by the Governor Oct. 20, 1837.
C. L. KNAPP, Secretary of State.

22.—An Act in relation to the Grand List.
It is hereby enacted by the General Assembly of the State of Vermont, That from and after the passing of this act, the committee provided for in the eighteenth section of an act entitled "an act ascertaining the principles on which the list of this State shall be made, and directing lists in their office and duty," shall be appointed by the House of Representatives, to join a committee of one Senator from each county, to be appointed by the Senate.

Approved by the Governor Oct. 18, 1837.
C. L. KNAPP, Secretary of State.

23.—An Act in relation to the Poor.
It is hereby enacted by the General Assembly of the State of Vermont, as follows:

SECTION 1. Any number of towns in this State, may, by a vote of such towns, passed at any annual meeting, or at a special meeting called for that purpose, unite for the purpose of supporting the poor of such towns, or such part thereof as may be deemed by such towns proper subjects to be supported at a poor house.

Sec. 2. Each of said towns shall annually appoint a superintendent of the poor, and the superintendents so appointed shall be a corporation by the name of the Superintendents of the Poor of the towns for which they shall be appointed, and shall possess the usual powers of a corporation for public purposes. They shall meet annually at the poor house, and until they have a poor house, at some other place agreed upon by majority of the superintendents, and at such other times and places as they shall think expedient, two thirds of whom shall be necessary to form a quorum to transact business. They shall have the superintendence and care of all the poor, idle and disorderly persons placed in the poor house of said towns, and shall have power to decide what persons are proper subjects to be placed and supported at said poor house; and it shall be their duty,

1. To purchase, at the expense of said towns, such real estate as may be necessary for the support and maintenance of such poor, and to provide a suitable house or houses for their accommodation, and until such house or houses can be otherwise provided, to rent a tenement or tenements, and land not exceeding three hundred acres, and cause such poor of said towns to be maintained in such places.

2. To establish and ordain prudential rules, regulations, and by-laws, for the government and good order of such poor house or places so provided, and for the employment, relief, management, and government, of the persons therein placed.

3. To employ suitable persons to be keepers of such houses, or places, and all necessary officers and servants, and to vest such powers in them for the government of such houses as shall be necessary, reserving to the paupers and other persons who may be placed under the care of such keepers, the right of appeal to the superintendents.

4. To purchase the furniture, implements, and materials, that shall be necessary from time to time for the maintenance of the poor in said houses, and for their employment in labor, or manufactures, and to sell and dispose of the proceeds of such labor as they shall deem expedient.

5. To assess on the lists of the polls and the rateable estates of the inhabitants of said towns such rates or taxes as they shall from time to time deem necessary to defray the expenses of purchasing such real estate, erecting the necessary buildings, and to pay all the necessary expenses of supporting such poor, which rates or taxes shall be collected by the several constables of said towns in the same manner as town rates or taxes are by law collected, and by them paid over to the treasurer of said corporation, who is to be appointed by said superintendents.

Sec. 3. The poor houses established agreeably to the provisions of this act, shall be work-houses of correction in which to confine and set to work vagrants and idle and disorderly persons.

Approved by the Governor Oct. 31, 1837.
C. L. KNAPP, Secretary of State.

BAD GOVERNMENT.—We find the following natural commentary on a striking fact, in the great organ of Van Burenism, the Washington Globe:

"A DESERTED CITY.—The Antwerp Journal of Commerce says: 'There are 800 houses in this city uninhabited.' What a commentary on bad government."

The Globe need not go so far to find marks of a bad government. Let him pass through the principal manufacturing towns in New Hampshire and Massachusetts, and he will find in many of them a larger proportion of empty tenements than can be found in Antwerp. He will find more than half of those extensive establishments which were formerly yielding profit to their proprietors and giving competent employment to operatives, now closed; and the streams which had learned to be laborers

without requiring either food, clothing, or wages, suffered to pass to the ocean unemployed. He will find poverty and distress creeping with no snail-like pace over the families of those who have been made poor by the times. He will find stores cleared, tenements vacated,—and the gloom of despondency mantling many a brow. Nor is the scene confined to these states;—as he passes through Connecticut he will find 73 out of her 95 cloth mills lying idle! And all for what? For no other end than to gratify the government in a foolish experiment on the currency! With how much more propriety might the Globe apply its comment to our own, then to a nation of Europe—"What a commentary on bad government!"—*Portsmouth Journal*.

MISCELLANEOUS.

From a Narrative of Missionary Enterprises in the South Sea Islands. By Rev. J. Williams.

THE WAR AT RAIATEA.

The heathen party were so exasperated at this circumstance, that they determined to make war upon the Christians and put them all to death. For this purpose, they invited the chief of Tahaa to come over with his army and assist them in effecting their object. They erected a house, which they encircled with the trunks of cocoa-nut and bread-fruit trees, into which they resolved to thrust the Christians, and then to set it on fire, and thus burn them alive. Terrified at these and other frightful preparations, Tamatoa sent frequent overtures of peace, but the inevitable reply was, "There is no peace for god-burners, until they have felt the effects of the fire with which they destroyed Oro." As a last resource, the chief sent his favorite daughter; and a small shower of rain happening to descend just as she entered the camp, a priestess of Toimata, the daughter of Oro, commenced singing the following—

"Thickly, thickly falls the small rain from the skies; 'Tis the afflicted Toimata weeping for her sire."

This roused the spirit of the people to such a pitch, that the heathens shouted simultaneously, "There is no peace to be made with god-burners, until they have felt the effects of the fire with which they destroyed Oro," and determined to make the attack on the following morning. The night was a sleepless one to both parties, for the heathens were employed in listening to the vociferations of their priests, in feasting, in rioting, and exulting in the anticipated triumphs of the coming day; while the Christians spent the hours in prayer, and in raising an embankment of stones, behind which to defend themselves as long as possible. Early the next morning the heathen party, with flying banners, the shout of the warriors, and the sound of the trumpet-shell, bore down in an imposing attitude upon the affrighted Christians; while they on their backed knees, were supplicating the protection of God against the fury of their enemies, whose numbers, whose frightful preparations and superstitious madness, rendered them peculiarly formidable. A long shoal of sand stretched from the shore of the Christian encampment; in consequence of which the heathen party were compelled to land at a distance of half a mile from the spot. Before they arrived at the place of disembarkation; one of the Christians, formerly a noted warrior, said to the chief, "allow me to select all our effective men, and make an attack on the heathens, while in the confusion of landing. A panic may seize them, and God may work a deliverance for us." The proposition was agreed to; but the chief himself said, "before you go, let us unite in prayer." Men, women, and children, then knelt down outside their stone embankment, and the king implored the God of Jacob to cover their heads in the day of battle, and on concluding thus addressed his little band of faithful followers: "Now go, and may the presence of Jesus go with you." Taking a circuitous route behind the brushwood, until he arrived opposite to the place where the heathens were landing, the commander extended his little army as far as it would reach, and gave strict orders that no noise should be made until they were emerging from the bush. The arrangement proved most successful.

The heathens were seized with consternation, and after a short resistance, threw away their arms, and fled for their lives; for they expected to have met with barbarous treatment, similar to that which they would have inflicted had they been the conquerors. But perceiving that no injury was sustained by those of their brethren who fell into the hands of the Christians, they peeped from behind the bushes, or shouted from the trees in which they taken refuge, "Here am I; spare my life, by Jesus, your new God." The remainder of the day was spent by the Christians in conducting their prisoners into the presence of the chief, who remained for several hours upon the very spot where in the morning he commended his little band to the protection of God. A herald stood by his side, and shouted, as the fugitives approached, "Welcome! welcome!—you are saved by Jesus, and the influence of the religion of mercy which we have embraced!" When the chief of Tahaa, who led the heathens, was taken, and conducted, pale and trembling, into the presence of Tamatoa, he exclaimed, "Am I dead?" His fears however were immediately dissipated by his brother chief-tain, who replied, "No, brother; cease to tremble; you are saved by Jesus." A feast was immediately prepared for the prisoners, when nearly a hundred large pigs were baked whole, with a proportionate quantity of bread-fruit and other vegetables. The heathen sat down to eat, but few could swallow their food, being overwhelmed by the astonishing events of the day. While they were thus seated, one of the party arose, and said, "This is my little speech: Let every one be allowed to follow his own inclination, for my part, I will never again, to the day of my death, worship the gods who could not protect us in the hour of danger! We were four times the number of praying people, yet they have conquered us with the greatest ease. Jehovah is the true God. Had we conquered them, they would, at this moment, have been burning in the house we made strong for the purpose! but instead of injuring us, or our wives, or our children, they have prepared for us this sumptuous feast. This is a religion of mercy. I will go and unite myself to this people." This declaration was listened to with so much delight, and similar sentiments were so universal, that every one of the heathen party bowed their knees that very night, for the first time, in prayer to Jeho-

vah, and united with the Christians in returning thanks to Him for the victory he had on that anxious day so graciously afforded them. On the following morning, after prayer, both Christians and heathens issued forth and demolished every marae in Tahaa and Raiatea; so that in three days after this memorable battle, not a vestige of idol worship remained in either of those islands! All this will acquire additional interest in the reader's estimation when he is informed that it took place solely under the superintendence of the natives themselves, for at that time there was no missionary at either of the islands.

TEA—COFFEE—TOBACCO.—Three plants, at this moment connect three different quarters of the world, which for age would have known but little of each other without them.—China is connected with England with scarcely any other link than her tea; for three hundred years tobacco was the sole link between England and the Western world; and Arabia is to this hour scarcely bound to us but by her coffee. Such are the slender but powerful sources of national connection. The discovery of coffee was not made until the latter part of the thirteenth century, and, like many another great discovery, it was the result of chance, adopted by necessity. An Arab, the Sheikh Omar, fell under persecution in his own country; he and his disciples fled to a mountain in the province of Yemen, where, in the desert, all usual food failed him; a coffee berry there grew wild, and the distressed refugee, as it was too hard for him to masticate, tried its effect in boiling; he drank the liquor, found himself revived, and made it immortal. Yet, recommended as it was by its refreshing properties, its spontaneous growth, and still more, such is the absurdity of mankind, by the example of a fool or knave, who called himself a saint, coffee took upwards of two centuries to make its way into the world. Even in its country it was a dissonance as a prophet among his kindred; and as near as Egypt was, it was not till the third century from its discovery that it insinuated itself into the sober potations of Egypt. It is seldom that the world is indebted to superstition for any thing except carnivals and cardinals, but the follies of the Arab devotees in the land of the Pharaohs, who win golden opinions of men by extravagances that would degrade the mules they ride on, were the first parentage of Egyptian coffee-drinking. Those wretched people, spending half their nights in watching, and half their existence in mortifying the withered flesh on their tawny bodies, found coffee essential to keep their bodies and souls together. The Turk next adopted it. It suited his laziness, his lassitude, his sedentaryness, and his stupidity. The showy barbarian wanted nothing but tobacco to complete the curse which, to the slave and the sensualists, turns all the enjoyment of the senses into evil. Tobacco came to be a potent medicine, a catalogue of wilful calamities. It is a remarkable instance of the perversity of the human will when left to itself, that while coffee, with all its singular power of cheering the mind and refreshing the nerves, took nearly four hundred years to make itself known in Europe, and while the potato is scarcely more than coming into use in a large portion of the Continent, tobacco took little more than half-a-dozen years to be known as far as ships could carry it; that is now the favorite filth of every savage lip within the circumference of the globe; that it fills the atmosphere of the Continent with a perpetual stench; that the Spaniards suck it as he says, for the heathen, the Dutchman for the cold—the Frenchman because he will do nothing else—the London apprentice because 'it makes him look like a gentleman,' and all because it is in its own nature the filthiest, most foolish, lustiest, and most disgusting practice on the face of the earth. [Blackwood.]

REFLECTION.—Autumn! thy glory has passed away—no longer do the trees bend beneath the weight of the mellow harvest, the husbandman has despoiled them, and the envious wind prowls through thy fruitless branches, as seeking further mischief. Why not spare thy foliage? Why such sudden destruction? But a few days since the orchards and forest were in the most lively green—the birds were carolling their enchanting lays, and the earth appeared a second paradise. Dread contrast! The scene is changed—the trees are stripped of their verdure—the green carpet of nature is fast fading away—crisp frosts have nipped the flower beds of their bloom, and

The rose bush planted
With maternal care,
Rattles the casement
With its branches bare.

Prelude of winter! is there no instruction to be drawn from thy desolating aspect? Shall man, the noblest of the Creator's works, forever grovel on the earth, from whence he was taken, without one effort to aspire to the high privilege of his being? Nor once consider the end for which he was made, or bend his mind to receive instruction, not only from the volume of nature, and the varying seasons, but from the word of inspiration.

Spring will remind him of youth and innocence—Summer of maturity, and enlightened sensibility—Autumn and Winter, of the evening, and close of life.—And the word of inspiration will teach him the way to Heaven.

Where fields are dress'd in ever vernal bloom
For joys perennial live beyond the tomb

DISSIPATION—THE SOUTH.—The Mobile Examiner, in lately noticing prevalence of the yellow fever in that city, and the cause which contributed to its increase, gives the following judicious advice to those who are wont to lead the same dissipated life in a warm, that they had in a northern climate. To the source here ascribed, may be attributed the death of many young men, who seek the South for employment:

"None but the physically blind can avoid the scenes of deep indulgence and general dissipation which daily accelerate the passage of some endeared friend to the silence and decay of an early tomb. And as a general rule, we are fully persuaded that the supposed predisposition of our

climate to disease, is incomparably less fearful in its consequences, than are those misspent hours and interminable carousals which form a striking feature of almost every southern community. The natural warmth and buoyancy of our air, awakens congenial feelings in those who breathe it; and as if life had lost all her sweets at once, the incautious victim of his own imprudence, often lets fall and breaks the golden bowl, while endeavouring to drain its honeyed contents at a draught. And thus it is, that the evils resulting from a wrong use, or rather absolute abuse, of heaven's richest blessings, are but too frequently alleged to the imperfection of those blessings themselves—as if heaven had intermingled her best gift with poison."

CIRCUMSTANTIAL EVIDENCE.—The Boston Mercantile Journal gives the following remarkable case of murder, and conviction of an innocent person, as illustrating the uncertainty of circumstantial evidence. The Journal also employs it as an argument against capital punishment.

A negro who had run away from his master in South Carolina, arrived in London in an American ship. Soon after he landed he got acquainted with a poor honest laundress in Wapping, who washed his linen. This poor woman usually wore two gold rings on one of her fingers; and it was said that she had saved a little money, which induced this wretch to conceive the design of murdering her, and taking her property. She was a widow, and lived in a humble dwelling with her nephew. One night her nephew came home much intoxicated, and was put to bed. The negro, who was aware of the circumstance, thought this would be a favorable opportunity for executing his bloody design.

Accordingly he climbed to the top of the house, stripped himself naked, and descended through the chimney to the apartment of the laundress, whom he murdered—not until after a severe struggle, the noise or which awoke her drunken nephew, in the adjoining room—who got up and hastened to the rescue of his aunt.

In the meantime the villain had cut off the finger with the rings—but before he could escape he was grappled with by the nephew, who, being a very powerful man, though much intoxicated, very nearly overpowered him, when by the light of the moon which shone through the window, he discovered the complexion of the villain, whom, having seldom seen a negro, he took for a devil! The murderer then disengaged himself from the grasp of the nephew, and succeeded in making his escape through the chimney. But the nephew believed, and ever afterwards had struggled, and waded, with whom he the air and disappeared.

The negro, in the course of the struggle, had besmeared the young man's shirt in many places, with the blood of his victim—and thus, joined with other circumstances, induced his neighbors to consider the nephew as the murderer of his aunt. He was arrested, examined, and committed to prison—though he persisted in asserting his innocence, and told his story of the midnight visitor, which appeared not only improbable, but ridiculous in the extreme. He was tried, convicted, and executed—protesting to the last his total ignorance of the murder, and throwing it wholly on his black antagonist, whom he believed to be so other than Satan.

The real murderer was not suspected, and returned to America with his little booty—but after a wretched existence of ten years, on his death-bed confessed the murder, and related the particulars attending it.

AN EVENTFUL YEAR.—The year 1812 was probably the most eventful of any in history, ancient or modern. England was convulsed by the riots in the manufacturing districts; Mr Perceval lost his life, and at his death commenced the detestable reign of Liverpool and Vinsitart; Wellington took the towns of Ciudad, Rodrigo and Badajoz, and won the battle of Salamanca; Spain abolished the Peerage and the Inquisition, and proclaimed her new Constitution; all South America was in civil war; and Napoleon fought the battles of Wino, Smolenski, Brodino and Moscow,—and finally saw his mighty hosts perish in the snow; the English likewise took Almaraz and Seville, and witnessed disgrace and defeat from the Americans at sea and in the Canadas. In this eventful year no less than three millions of Christians, under the sanction of mother church and holy priesthood, were armed for reciprocal carnage, and all Europe and America were made slaughter houses of the human race. It is supposed that more than one million of men, women and children were butchered, or otherwise sacrificed in this memorable year.—What a picture of the spirit of Christianity is this! The only event of the year 1812 on which a rational person can reflect with satisfaction is the spirit of freedom which in Spain destroyed the Inquisition and established her glorious Constitution; and yet even this noble work in two years was subverted by the perfidy of the most mean and execrable wretch in existence—Ferdinand, the petticoat maker!

DISCONTINUANCE OF SUNDAY TRAVELING IN ENGLAND. We learn from an English paper, that at a recent meeting of coach proprietors from all parts of England, held in London, it was very generally determined, to give up, as far as possible, the traveling of public coaches on the Sabbath. This measure was resolved upon, principally on the ground that it would be an actual saving to the proprietors, as there would be very nearly the same number of passengers as at present, though spread over six days instead of seven, while many of the expenses would be diminished one seventh, and it would be a great relief to the horses. Several of the proprietors were also influenced in coming to this decision, by religious considerations. All the coaches between Leeds and London, (except the mails) have therefore discontinued starting from either end of their journey on Sunday; and it is the same with the Manchester, York, West of England coaches, and many others. The practice promises to become general throughout the country, and will tend materially to advance the cause of morality and religion, and will give the advantage of the Sabbath to thousands of coachmen, guards, stable-keepers, &c. Stage coaches never travel on a Sunday in Scotland.—*Mercantile Journal*.